

# INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



## THE COLOR LINE AND THE WAR

Roy Wilkins

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## VOICE OF CATHOLIC NEGROES

D. J. Corrigan

•

## INTER-AMERICAN AND INTERRACIAL

John J. O'Connor

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## THE JOSEPHITES' FIFTY YEARS

Editorial

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Editorials

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Reviews

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Statistics



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May, 1943

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Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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**THE REGISTRAR**



# INTERRACIAL REVIEW

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

## POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." —*Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." —*Rev. John W. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." —*Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." —*Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

MAY — 1943

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## INTERRACIAL REVIEW

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## The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes ....	300,000
Estimated Number Unchurched .....	7,750,000
Number of Negroes Attending Colleges .....	30,000
Number of Catholic Negro Churches .....	326
Number of Catholic Negro Schools .....	263
Negro Enrolment in Catholic Schools .....	50,000
Priests Engaged in Colored Missions .....	468
Sisters Engaged in Colored Missions .....	1,600
Negroes in New York City .....	478,346
Negroes in Chicago .....	277,731
Negroes in Philadelphia .....	268,000
Negroes in Washington .....	187,266

## The Negro in Wartime

The National Urban League, an organization for social service among Negroes, reports wider interracial cooperation during the past year, and room for more. The Negro, like any other American, wants to take part in the war to the limit of his abilities. He has certainly found need for his services. Half a million Negroes are in the armed services, and some arbitrary and un-American discriminations against them there have been removed. Hundreds of thousands more are in war industries, and there, some discriminations still exist. Many employers have tried to live up to the letter and spirit of war regulations by hiring Negroes in proportion to their percentage in the population. Yet there is still segregation in the factories, backed by the insistence of some white workers. Nor are Negro housing conditions in industrial areas anywhere near as good, on the whole, as those for white workers.

Naturally there is tension. As the Urban League's report says, "Too often labor unions make only grudging concessions to Negro applicants—or exclude them entirely from membership and employment." On the other hand, "too many Negroes remain indifferent to the opportunities for job training and advancement, that the war emergency has brought." And Lester B. Granger, the League's executive secretary, feels compelled to warn Negro workers that "blind hatred is a dangerous social weapon." No doubt, given the historic circumstances of the Negro's rise from slavery and from serfdom, we must expect some friction. Progress is rarely painless. It is up to all of us, regardless of the complexion our ancestors have bequeathed to us, to make it as painless as we can. We can't hope for the world-wide cooperation of many races if we can't get on together peaceably and fairly in our own country.—*New York Times*, May 7.

## This Month and Next

In this issue we publish a very timely article, "The Color Line and the War," by ROY WILKINS, editor of *The Crisis*. In pointing out the many areas of discrimination, the author shows that certain progress has been made. Mr. Wilkins, who is also assistant secretary of the National Association for the Advancement of Colored People, is a native of St. Paul and a graduate of the University of Missouri. For eight years he was managing editor of *The Call*, Kansas City, a leading Negro weekly. He has recently returned from an extended trip to the industrial centers on the West coast . . . With the permission of the editor of *The Liguorian*, we present in this issue another article dealing with the admission of Negro students into Catholic Colleges. This article, by the REV. D. J. CORRIGAN, C.Ss.R., presents the opinions of Catholic Negro high school students who are considering college education. Certainly this is required reading for all interracialists . . . This month THEOPHILUS LEWIS contributes the plaint of a veteran of World War I, who is not eligible for service in the present conflict. It's in his best vein and highly recommended . . . MARGARET McCORMACK tells about a talented young Negro orator, a student at St. Barnabas High School . . . We call attention to our editorial tribute to the Josephite Fathers, on the occasion of their fiftieth anniversary . . . This month's book reviews are by two educators, DR. GRACE M. QUINLAN and DR. ABIGAIL E. CRAWFORD.

## Interracial Council Work Explained in Pamphlet

New York, May 21—A pamphlet entitled *The Catholic Interracial Council: A Story of Achievement*, written by Thomas F. Doyle, has been published by the Council here and tells of the work which the Council has been doing and plans for the future in fostering justice and equality of opportunity for the colored race in this country.

[Copies of the pamphlet may be obtained at the De Porres Interracial Center, 20 Vesey St., New York]



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## THE JOSEPHITES' FIFTY YEARS

Of the holy Patriarch Saint Joseph, foster-father of Our Lord, the Gospel relates the history of only one journey that he made to a foreign country. That journey was to Africa, where he remained and labored in silence and humility until such time as the Providence of God, voiced by an angel, called him home to his native land.

Five priests, of whom but one survives, were freed on May 30, 1893, by Cardinal Vaughan from obligations to the parent Foreign Mission Society of St. Joseph in England and laid the foundation of the American Society which this June will have 162 priests to its credit. These five men found their Africa in the United States, and they chose to imitate their patron, Saint Joseph, by carrying to this American Africa the Presence, in teaching and in living Sacrament, of the Child Jesus Himself. They imitated their Patron in their labor, their hidden and fruitful lives, but no angel called them back from the Negro apostolate. Their Society chose to remain wholly with

this work from the beginning, and prides itself, justifiably, on the fact that it alone is exclusively devoted to the spiritual welfare of the Negro in the United States.

Today the Society of St. Joseph of the Sacred Heart has the responsibility for 89,631 souls. "The few parochial schools teaching about 500 children in 1893 have increased to sixty-eight, giving Catholic education to 15,498. In the half century 73,992 have been brought to their baptismal fonts, 32,703 converts have been added to the Church's rolls."

These figures are taken from the jubilee issue of the *Colored Harvest*, published at 1130 North Calvert St., Baltimore. Bare as they are, they speak eloquently to those who at all know the story, of the incredible privations, discouragements, misunderstandings from those who should be expected to understand, that have marked this half century of apostolate. But they recall also the glorious record of innumerable triumphs, personal triumphs, in holy lives—sixty of their mem-

bers have passed on to their eternal reward during this period—apostolic triumphs, in the works that have been founded and placed on a permanent and successful footing. To the Society's Superior and guide for twenty-four years, the Very Rev. Louis B. Pastorelli, S.S.J., congratulations are due for its phenomenal development during his term of office. To its present Superior General, the Very Rev. Edward V. Casserly, S.S.J., our confidence is expressed that this same development will be consolidated and further extended.

Today the apostolate of the Negro is rapidly spreading through every phase of our American Catholic life. The diocesan clergy, the various communities of Religious, men and women, are taking it up. In view of this, it is all the more important to recall, and to engrave on the memory of American Catholics for all time, the pioneer character of the work of the Josephite Fathers in the field of the Church's organized and systematic work for the spiritual welfare of the Negro.

It is difficult for us today to conceive what a Calvary of misunderstanding, of total indifference and neglect those first Josephite missionaries had to ascend in order to inaugurate their work. They had the clear call of the great Cardinal Gibbons, they were carrying out the express wishes both of the Second and the Third Plenary Councils of Baltimore, not to speak of the desires of the Holy See itself. There were a few chosen souls here and there who understood them, as the Holy Spirit had spoken to each one of them in his own heart. But all this simply emphasized the fact that they were indeed pilgrims to a strange land, without rules or precedent to guide them in a work where every misstep meant the loss of countless souls. Their work, as Father Casserly says, "was then not too well understood and was positively unpopular."

Today the apostolate of the Josephites has moved into the full light of the front-rank movements of the American Church. It has vastly increased its diversity and scope. But it is still blazed with the mark of the pioneer. The missionary to the Negro must still bear a heavy burden laid upon him by the apathy or prejudices of the white majority, Catholic and non-Catholic alike. He must still work with slender resources. Old established colored parishes are depleted by the war effort and the social changes it has brought about. Ever the cry is for new recruits to take the places of those whom age or death has removed from the ranks. The regions unexplored by the Negro apostolate vastly

outnumber those which have already been cultivated. God's Providence must be the guide in the future as in the past. No missionary individual, no missionary society, can work alone or in a vacuum. The mission apostolate is one which needs the cooperation of the entire body of the Church, clergy and laity alike.

We extend our congratulations to the Society of Saint Joseph, and we pray that the coming years will see them enjoy that cooperation which their work and that of the many other mission groups whom they have inspired, has so badly lacked in the past.

Monsignor Haas  
and FEPC

To everybody who hopes for justice and a square deal—except possibly to the appointee himself—the news is most welcome that the Right Rev. Msgr. Francis J. Haas, Dean of the School of Social Science at the Catholic University of America, has agreed to serve as chairman of the Fair Employment Committee.

To this position Monsignor Haas brings his long experience in labor problems. He served as a member of the Labor Advisory Board of the NRA in 1933-34; as a member of the National Labor Board during the same period; as a special Commissioner of Conciliation, U. S. Department of Labor, in 1935, and as chairman of the Shoe Industry Committee, Leather Industry Committee, Industry Committee for Puerto Rico and the Wage and Hour Division, U. S. Department of Labor, in 1939. He is a member of the Committee on Long Range Work Relief of the National Resources Planning Board.

But in addition to his labor and social-science experience, Msgr. Haas contributes a long-standing and very special interest in the Negro. We was an indefatigable and attentive participant in the pioneer sessions of the Negro and Industry Day, of the Catholic Conference on Industrial Problems, of which he was a founder; one of the first priests in this country to follow systematically the racial aspects of the labor problem.

We are only congratulating the public, however, not Msgr. Haas on his job; for we do not predict for him a sinecure, a soft snap, a push-over or a joy ride. He will have some tough sledding. The very fact that the FEPC hearings were suddenly canceled just when they were getting to grips with the elementary rights



of the jimerowed 2,400 colored railroad firemen was sufficient indication of the sort of thing the FEPC is up against; the sort of thing, incidentally, which has been sickeningly articulate in the recent hearings on the House Bill to repeal the Chinese Exclusion Act. He will meet with prejudice, with threats, with stubborn resistance to the ordinary dictates of social justice. But he begins his office with the blessings of the President; and we cannot believe the President would conceivably have made this move unless he meant to restore its independence to the FEPC.

We hope for Msgr. Haas' sake that his Committee will find itself provided with adequate sanctions, and with full, unqualified liberty to handle matters upon their own merits, and not upon the basis of coming elections, vested interests, or other rules of political astrology. From what we know of Msgr. Haas, we feel confident that he has made these principles clear at the beginning; and with this confidence in mind, we wish him the fulness of success.

### The SS George Washington Carver

On Friday, May 7, the SS George Washington Carver was launched at the Richmond (Cal.) Shipyard of the Kaiser Company. This the the second Liberty ship to be named for an outstanding American Negro. This important event was witnessed by thousands of Negro and white shipyard workers, in addition to the launching committee and guests. Among the speakers on the program was Vernon McCalla, a shipfitter representative of the Kaiser workers, who said, "We are all laborers working together toward the completion of a tremendous job for victory. The American Negro has made himself an integral part of the pattern of this great industry of shipbuilding. The dramatic rise of Negro labor in the Bay Area has, and always will receive nationwide attention."

We regard this as an important and significant occasion. Many factors contribute to the cause of interracial understanding and cooperation. The name George Washington Carver is a challenge to all Americans. The ship was built by white and Negro workers—and both races participated in the launching program. Then too, the public interest in the event was served by the press, radio and newsreel.

We believe that this event will contribute to the interracial cause by giving encouragement to the grow-

ing number of Americans who believe that the Negro should share the rights and responsibilities of democracy. We hope, too, that it will stimulate the interest of the vast number of our citizens who, even today, are indifferent to the need for interracial justice.

### Senator Sheridan Downey

Highly encouraging is the report that Senator Downey of California has opened hearings in his own State to investigate racial discrimination in the armed forces. To a packed courtroom the Senator stated that by the end of the year, more than a million Negro Americans will be "serving their country in the armed forces. They will represent more than ten per cent of all Americans under arms. Their heroism, their loyalty is unquestioned.

"The records of such Negro heroes as Dorie Miller at Pearl Harbor offer living testimony of the will of the Negro people to defend the heritage of freedom and democracy which is the birthright of all Americans."

Senator Downey's remarks left no doubt as to his position—and his determination—regarding the attitude and policy of Governmental agencies. In no uncertain terms he pointed out:

It becomes vital to the successful prosecution of America's war survival, that the morale of the Negro Americans in our armed forces and of the twelve million more who are working on the home front, be not impaired by failure of any Government agency to live up to the letter and spirit of existing laws against discrimination. It is essential that there be full and unhindered use of all America's manpower in the conduct of the war.

Altogether it augurs well for the success of the California hearings. It is to be hoped that they will be widely publicized.

Anticipating constructive achievements as a result of these hearings, we believe that Governmental agencies in other areas will take notice of the definite trend toward the abolition of discrimination and put their houses in order.

Discrimination must go! It is equally dangerous—in the armed forces, and in Governmental agencies..

## The Marine Eagle

For the past twenty-five years Mrs. Rachel Stevenson, a colored woman, has been a cleaner in the office of John G. Pew, president of the Sun Shipbuilding and Dry Dock Company in Chester, Pa. On May 10 of this year, Mrs. Stevenson received from Mr. Pew's hands the gift of a \$1,000 war bond. This was her "honorarium" for performing a unique ceremony. She sponsored on that day the launching of *The Marine Eagle*, said to be the first ship in this country entirely built by Negroes.

The gift, in its essence, was a testimonial offered by Mr. Pew to the sureness and practicality of his own judgment, which, he announced when he began his present enterprise, gave him absolute confidence in the ability of Negro workmen, properly trained, to supply all the skilled labor necessary to man a big shipyard. This achievement adds another item to the long list of remarkable Negro accomplishments and, by the same token, will do just that much to lessen the prejudices and misconceptions that the Negro meets with in his attempts to secure the justice and equal opportunity to which he is entitled by law and by natural right.

Contrary, however, to a very frequently enunciated but comfortably misleading notion, Negro achievements, *alone*, have not proved in the past and will not prove in the future sufficient to secure for him the rights and opportunities to which he is entitled. Achievement on his part must be supplemented by a definitely stated recognition of his claims on the part of the white majority, if his personal efforts are to bear their fruits. That recognition is not something that comes simply of itself, but requires an intelligently planned and prudently executed program of public education as to the full significance of his achievements. Unless pains are taken to draw certain obvious lessons as to essential human equality and human rights, an effective recognition of minority merit is slow and grudging. To imagine otherwise is to court unreality.—*America*, May 22

## Notes From XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

### VISITORS

In the month of April, many distinguished educators visited Xavier's campus. Among them were Rev. Francis X. Talbot, S.J., editor-in-chief of *America*, national Catholic weekly magazine; Dr. Lawrence Kiddle, head of the Spanish department at Tulane University of Louisiana, New Orleans; and Dr. Ambrose L. Suhrie, professor of Education at New York University and present visiting professor at Atlanta University, Atlanta, Ga. In each case, the visitor was generous in his praise of the work accomplished by Xavier in the brief period since its foundation here in New Orleans in 1915.

### LENTEN DRAMA

Urban Nagle's prize winning biblical play of the Drama League—Longman's Green Playwriting Contest, "Barter"—was presented in a very fine performance by the "Mimes"—the Little Theatre organization of Xavier, as the annual Lenten drama of the University. The play was well received by the audience, and closed the activities of the current dramatic group at the University. Graduation and departure for the Armed Forces of the nation terminated collegiate academic contests for many of the talented members of the group.

### COMMENCEMENT

The annual May convocation of Commencement here at Xavier was held on Tuesday, May 18th, in the University gymnasium. Dr. Rufus E. Clement, president of Atlanta University, Atlanta, Ga., eminent educator and head of the foremost graduate school of colored colleges delivered a very inspiring address to the graduates as Commencement speaker. Rev. Raymond E. Kavanah, O.P., professor at St. Mary's Dominican College, New Orleans, delivered the baccalaureate sermon on the occasion of the Baccalaureate Mass on Sunday, May 16th. Most Rev. Joseph F. Rummel, S.T.D., LL.B., Archbishop of New Orleans, presided at the Commencement Exercises.



# THE COLOR LINE AND THE WAR

By ROY WILKINS

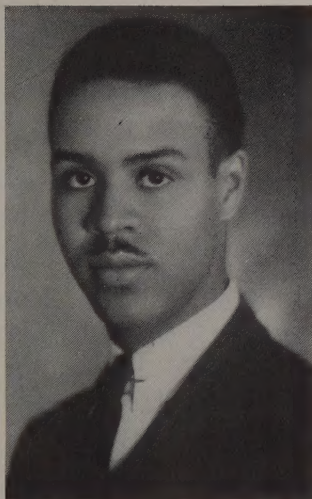
One of the important questions in this war is the amount of democracy which shall be given to the colored races of the world.

The whole subject of race and color has been pushed to the forefront by the "master race" theory of the Hitler regime. Later the attack on America at Pearl Harbor by the Japanese brought more sharply to the front the color question.

The United Nations, of course, have declared for full democracy for all. We have formulated the Atlantic Charter and Mr. Roosevelt has enunciated the Four Freedoms. Mr. Churchill has said that the Atlantic Charter does not apply to colonial peoples. This is the most forthright declaration on the limitations of democracy that has been made by any United Nations spokesman. However, while America has not openly declared for any limitations based upon race or color, it has been indicated by its treatment of the minority of Negro citizens in his country that it could be for limitations based upon race and color.

American Negroes, on this crucial, world-wide, wartime question constitute, once more, the "acid test" of democracy. America's racial policy, all argument to the contrary notwithstanding, is not merely a local or national affair. It has become, almost overnight, the measure of our prestige and influence with the hundreds of millions of colored people all over the globe; and a yardstick by which to gauge our sincerity in carrying out stated or implied war aims.

The Japanese have as their great goal the control of all the nations and peoples in the Far East. One of her primary arguments is that the colored nations in the East cannot expect to receive justice and equality from the white nations of the West. In advancing



this argument they cite America's treatment of its 13,000,000 citizens of African descent. They assert that colored peoples of the Far East ought to desert the Western democracies and throw in their lot with the Japanese because America and other Western nations exhibit contempt and brutality for people who are not white.

Unfortunately the American record has furnished excellent propaganda for the Japanese. Even in the midst of a war "for democracy" our Negro citizens have had to fight for a chance to contribute their full manpower and talents to the winning of the war.

## PRODUCTION FOR VICTORY

Before our actual entry into the war the great problem was production of the goods needed by the nations who were fighting Hitler. Every citizen was urged to man the production lines and to help defeat the Axis. Our giant corporations were expanding overnight, producing both for foreign governments and for our expanded training program, our increased army and navy, and our merchant marine.

But Negroes found, when they applied for jobs, that openings were mostly on the menial and unskilled labor levels. The situation became so critical that President Roosevelt, on June 25, 1941, issued his now well known Executive Order 8802 prohibiting discrimination because of race, color, religion, or national origin, in employment in war industries and government agencies.

As of today it may be said that there has been considerable, even remarkable, improvement in the employment of Negroes since the summer of 1941. Part of this has been the result of 8802 and the activity of the Committee on Fair Employment Practice created by it, but most of it has been forced by the shortage of manpower.

Almost every section of the aircraft industry, the one which held out most stubbornly against him at first, is now employing the Negro. Some plants have taken this action cheerfully and have hired numbers of colored people. Others have done so reluctantly, and a few, notably those located in "Free Kansas," are still refusing the Negro. Lockheed, Douglas, Vultee, Boeing, Consolidated, North American, Bell, Curtiss-Wright, Martin, United Aircraft (Pratt &



Whitney), Republic and Gruman now have Negro employees. Boeing, maker of the Flying Fortress, has very few, due perhaps to the fact that the aeronautical workers union, holding a closed shop contract, still refuses to admit Negro members.

Many of those concerns are finding that Negro workers, both men and women, are giving excellent service, even highly technical performances.

Employment has increased in the private shipyards all over the nation. It has always been fair in the navy yards.

Keeping pace with aircraft and shipbuilding, numerous private corporations engaged in war production are increasing their number of Negro employees. The picture is not entirely rosy. Numbers of these concerns employ far too few colored workers in proportion to their total roster. The prime complaint today is that Negroes are having difficulty in being upgraded from the lower-paid categories.

## THE ARMED SERVICES

The struggle for jobs, however, did not contain the drama incident to the treatment of Negroes in the armed services. Negroes have been accustomed to varying degrees of discrimination and insult in civilian life. They knew some of that would follow their men into the army, but they were not prepared for the succession of restrictions, beatings, shootings, and general man-handling received by black men in uniform, fighting, supposedly, for the Four Freedoms.

Greatest complaint has arisen because of the treatment of men in Southern communities near army camps. Civilian police have not been restrained in their oppression of Negro soldiers. A Negro sergeant was shot dead by a policeman as he lay helpless on the sidewalk in an Arkansas town. Another soldier was killed in cold blood by a Baltimore policeman. City and State police in Alexandria, La., by a statement of the War Department itself, shot and wounded more than a dozen Negro soldiers in a one-sided "battle" early in 1942. Dozens of Negroes in uniform have been dragged off buses, and some have been shot.

Military police have done their share toward creating bitterness and unrest in both Negro civilian and army circles.

White American troops overseas have taken color-prejudice along with them and have attempted to set up Dixie practices wherever they settle down. Com-

plaints have come back from Negro soldiers in Australia—not against the Australians, but against their white fellow-soldiers from America. Affairs reached such a state in England last fall that the War Department sent Brigadier General Benjamin O. Davis of the Inspector General's office to investigate the charges of friction between white and colored American troops in the British Isles.

An amusing story is being told just now about a conference of American officials, including some high army officers, in North Africa on the question of entertainment for the soldiers. When a prominent American Negro entertainer was mentioned, the American whites objected for the reason that she was colored. Whereupon a very wealthy and influential native of the area whose cooperation was absolutely necessary to the Americans, arose and stalked out of the room after announcing with pride that one of his maternal relatives was a full-blooded Negro. Figuratively the Americans had to get on their knees to heal the breach created by their typical "prejudice as usual—at home and abroad."

## SOME PROGRESS

The whole picture is not dismal, although, to be truthful, the signs of progress are few and far between. The army has trained Negro and white men in the same officer-candidate schools without segregation. This has been a most significant step forward and great benefit should result from it. We are still the only nation with dark citizens or subjects having so many Negro officers in our army. It is true that the vast majority are junior officers and that promotions beyond first lieutenant (as line officers) are rare as yet. But we have hundreds upon hundreds of competent Negro officers.

Here and there are fair and just commanding officers who try to see that their colored outfits get the treatment due them as men and soldiers. There are rumored to be men within the War Department itself who would not shudder and die at the genuine democracy in mixing the races in the same units, and would not have apoplexy if a Negro officer were placed in command of white troops.

The employment picture is brighter, as has been noted. This holds some promise for the post-war period, although everyone realizes that all Negroes now employed will not be able to retain their jobs.



The chief gain seems to be in the examination and discussion of this old, difficult problem of color and the democratic theory. Millions of people who never thought much about it are having to think about whether we can have a stable democratic world and still maintain inequality and proscription based on color. There are signs that more and more of *the people* are coming to the belief that we must wipe out racial inequalities if we are to have peace in the little world we shall have after this war. Unhappily, there are few signs that the directors of the mighty

forces that have stood adamant for the status quo, have come to this view in any great number.

The continuing task, therefore, for those in church, labor and liberal-minded groups who want a new world for all the peoples of the earth is to remain alert, critical, and vocal; and to attempt to coordinate their efforts toward that desired end. The wiping out of inequalities based on color and race is not by any means the only problem, but it is certainly the most obvious and dramatic.

## VOICE OF CATHOLIC NEGROES

By D. J. CORRIGAN

Not so long ago the author was conducting four prospective Negro converts, on the eve of their Baptism, through a Catholic church, giving them the customary explanation of the altar, confessional, pictures and statues, and all the beautiful sacramentals of the Catholic faith. As the group neared the door of the church, a good old Catholic white lady approached them and said: "My, I'm glad that you are becoming Catholics!" Words cannot describe the impression that kind statement made upon the neophytes: they had entered the church with timidity, but they came out feeling at home. Would that all white Catholics were inspired with the same spirit of kindly love! It would help mightily to welcome many Negro converts into the Catholic Church and to keep them there.

In the March issue of *The Liguorian* we gave the answers of twenty-five white senior college students to the query: "Should Catholic Negro students be admitted to this college?" In this article we submit the responses of the seniors of a Catholic colored high school. They had been asked two questions: "Should a Catholic college admit Negro students?" and "Would it be advisable for a colored Negro boy or girl to enter a Catholic college with white students in this part of the country?"

If some of the following opinions seem bitter and severe, it must be remembered that these young Negro boys and girls, the majority of whom are converts, are but telling the experience that predominated in

their youthful lives. From early childhood they have been more and more made aware that they are Negroes by the racial prejudice of white people. But what hurts them most keenly is the discrimination that they meet *in the practice of their faith!*

Within the last year they have seen the application of a young Catholic colored man rejected by a Catholic university in this city, for no other reason than that he was a Negro. In the past they have gone through the embarrassment of having white Catholic high-school girls gather up their uniformed skirts and move away from them in street cars. They have been subjected to group discrimination in choral festivals which were held in competition with other Catholic high schools of the city.

Such are a few of the un-Catholic results of racial prejudice. Father Paul Hanley Furfey, in one of his hard-hitting pamphlets, has written that "we play fast and loose with the dignity of God when we offend the Negro." Surely some white Catholics—and I believe that it is only *some*, for I am convinced that *most* Catholics are trying to be Catholic—do not realize the insult they offer to God when they make it hard for the Negro to be true to his faith.

The first contribution is of a colored boy from Haiti. He hopes to finish his education at a Catholic university and then return to his native land.

"Having been brought up in a country where every man is equal both in social and business life, I find it ridiculous that such a subject (whether Negro Catho-

lies should be allowed to enter a Catholic college) should need be discussed in a Catholic school. I personally would not wish to attend a school where I would be received as an *item* rather than a part of the *whole student body*. But I think that any person, regardless of race *ought* to be accepted wherever he or she wishes to go.

The following opinion touches upon what should be a sore spot and a worry to every bishop and pastor who has Negroes under his care; for our Catholic colored are bound by Canon Law to send their children to Catholic schools just as stringently as are Catholic white people:

"We are Catholics. We appreciate the value of a Catholic education. Our parents are making great sacrifices to keep us in a Catholic high school. We always hear that Catholics are bound in conscience to attend a Catholic school. And yet most Catholic colored children have to go to public schools, because they are not admitted in the parochial school. As for us who will graduate in June, it will probably mean either a non-Catholic Negro college or no higher education."

And yet I have had more than one of these young Catholic colored high school children tell me that they would rather forego their college education than submit themselves to the danger of attendance at a non-Catholic Negro school. But the succeeding paper contains an indictment that no true Catholic can afford to ignore:

"Catholic colleges should admit Negro students, because in Catholic schools we are taught that all men are created equal before God. Many of the white race look upon the Negro as low and inhuman, probably because of what a few Negroes do. But they do not stop to think of the advance of the colored race in the last 167 years. There is supposed to be no prejudice among Catholics, but it seems that sometimes there is more among Catholics than among non-Catholics."

Fortunately this boy would not have to enrol in a State university in the North, could he afford to do so. For each year more and more of our Northern Catholic colleges are opening their doors to Negro students, with excellent results, according to the reports.

Most of the papers read: Catholic colleges should admit colored students, but it is inadvisable for a Negro to enter with white students in this part of the country.

"I think Catholic colleges should admit colored students that apply for admission, who are Catholic and

have a good reference from a priest or white friend. But I do not think that they should attend a Catholic college here because of the 'Mason-Dixon' whites in this part of the country."

"Catholics should be trying to break down prejudice rather than encourage it. Admitting colored students would certainly be a step in breaking it down. I would not dare call myself a Catholic if I felt bitter toward any one of God's children because of race. Colored or not, we are all His. However, I would not advise a colored student to attend a white college here, because there would probably be insults and that would do more harm than good."

"I think that Catholic colleges should admit colored students. However, I do not advise attendance in this city. In this area there are a great many prejudiced people whose lives are largely spent in *harming* the Negro. In this statement I include both Catholics and Protestants."

The following comes from the pen of a non-Catholic student:

"I think that Catholic colleges should admit Negro students in this region. I say this because Catholics in their religious teachings hold to the belief that there should be no discrimination. I think that if this is their thought, it should be carried out. There are some fields that a Negro student cannot ever enter unless he leaves this city. Just this stops the progress of the race, only because we do not have the money to go elsewhere to college."

I think that most people who know the Negro, will agree that he is intensely loyal to his country. Of the graduates of this high school there is hardly a boy who is not in the armed services, most by volunteering, and many of the younger boys have left school to sign up. It is not surprising then that some papers should dwell on the welfare of our country:

"Now that our nation is engaged in a war for freedom, and so many races are fighting to preserve the rights of man, unity is needed above all for final victory. If here in our country races are divided by segregation and prejudice, we can never, in the true sense of the word, be really democratic. The opportunity to obtain Catholic education should be extended to all, regardless of race, color and creed."

"Yes, I feel that colored Catholic students should be admitted to Catholic colleges here. Many people fear that the Negro wishes to intermix with the white race. But that is an entirely wrong viewpoint: the Negro



Catholic wishes to receive a Catholic education which will better his position in the world and *will help him save his soul*. Race prejudice with the country in its present position can easily spell victory or defeat for this country."

The following comes from a girl who has just become a convert to the Catholic Faith. Who will gain-say the simple truth of her words?

"I think that Catholic colleges should admit colored students. All Catholics are members of one Church and are striving for the same end. Colored Catholic students belong to the Mystical Body of Christ just as do white. They should not be barred from any of the institutions of the Church."

Next we have the contribution of a Catholic girl: it shows what havoc prejudice on the part of white Catholics can sometimes work in the minds of the young colored people of our Faith.

"I would not attend an institution where I am not wanted. Several attempts have been made by Negroes to enter college here before, but up to the present not one has succeeded. I should imagine that Catholic colleges *ought to consider it a privilege to permit Negroes to attend their schools, if they are interested in the welfare of the Negro's soul and in the example the Master gave who always went out of His way to help the less fortunate*. We as Catholics are one in the Mystical Body of Christ; this has always been taught to me as Catholic doctrine. It seems that Catholics in some regions are just as prejudiced, if not more so, than non-Catholics towards the Negro race."

Anent the subject of prejudice we have, of course, no statistics. But we do know that just a tiny bit of it, an unconsidered word or action, can sometimes do incalculable harm. We do know, too, that were our Catholic colleges, one and all, to open their doors to the Negro, it would be one of the greatest boons toward the latter's conversion. We conclude with the same message to them which St. Augustine addressed to the Catholic Church and in consequence to all Catholic institutions: "Thou bindest brethren to brethren by the bond of religion, stronger and closer than the bond of blood . . . Thou unitest citizen to citizen, nation to nation, yea, all men in a union not of companionship alone, but of brotherhood, reminding them of their origin . . . showing us that whilst not all things nor the same things are due to all, charity is due to all and offense to none."

## Educators' Responsibilities

Speaking at the tenth annual Communion breakfast of the Catholic League of the Bureau of Attendance of the Board of Education held at the Waldorf-Astoria on Sunday, May 16, the Rev. John LaFarge, S.J., chaplain of the Catholic Interracial Council urged educators "to be foremost in helping to build up in the community an attitude toward the Negro which will assure him of full equality of opportunity."

The breakfast, which followed Mass at the Church of the Blessed Sacrament, celebrated by the Right Rev. Monsignor Robert F. Keegan, was attended by 1500 members of the league and their friends.

Following the invocation by the Most Rev. Stephen J. Donahue, D.D., Auxiliary Bishop of New York, the guests were welcomed by Walter E. O'Leary, president of the league and master of ceremonies. Justice Stephen S. Jackson, director of the Bureau for the Prevention of Juvenile Delinquency, presided as toastmaster. Dr. John K. Wade, Superintendent of Schools, spoke briefly.

Father LaFarge pointed out that educators have a special opportunity and obligation "to consider the future circumstances confronting their special charges once their brief educational career is finished." "The key position," he added, "in my mind in the racial question is held right here in New York City where we have the largest Negro population in the world and very large populations of other racial groups. What New York City ultimately does will have a profound influence on the rest of the country."

"Possibly in no place in the entire world do young Negro men and women of character find so many excellent educational opportunities offered to them as in New York and vicinity. Available for them are the finest foundations of academic, pre-professional, vocational and technical training under expert guidance and with a remarkable absence of the petty discriminations and annoyances that confront the ambitious Negro youngster in many school systems of their country. Nevertheless, the very fairness of the New York School system during the years of actual schooling sets into unhappy relief the condition of the young graduates who find themselves forced to seek employment and to construct some sort of home life in a community that maintains toward the Negro a

positively hostile attitude. That which would have meant a triumph over failure becomes a source of bitter frustration. Frustration in turn, leads to juvenile delinquency which, in turn, adds to the vicious circle by providing fuel for increased racial antipathies,"

## PLAYS And A Point Of View

By THEOPHILUS LEWIS



### A BACK NUMBER

If I were impulsive I might be heard to say I want the war to last a long time. If the fighting does not continue until the late 1940's or the early 50's I won't be able to get in it. I am way past the age for conscription and the army's medical officers are so technical that they would certainly reject me if I attempted to enlist. My only chance of getting inside a uniform again is for the war to get down to the last ditch stage when the Axis nations will be mobilizing wheelchair divisions while our side will be forced to call up the . . . er, middle aged men.

There are several urges making me itch for a uniform and the feel of a rifle in my hands. One of them, I confess, is vanity. When a nation goes to war the soldier becomes its most honored citizen. A man in mufti is definitely marked as a second grade specimen of manhood. The fact that he was rejected, or not considered, for military service is proof that he is either physically defective or growing old. The knowledge that he has been consigned to the ranks of the second rate, with the implication that he may even be third rate or 4F, obviously deflates a man's ego. He frequently develops a tendency toward despair, eating his heart out with envy while soldiers are publicly honored, socially feted and take their pick of the prettiest girls.

If I have not yet descended to cardiac cannibalism it is probably because of my memories of the First World War when I was a soldier and, for a brief moment, walked on top of the world. I did not know it then, but that was the flood tide of my life. Ah! Those were the days. I shall never forget how, when I came to the city on leave, I always returned to camp ten pounds heavier than when I left, my pockets stuffed with cigarettes and my carcass stuffed with sandwiches, cake, ice cream and other eatables and beverages too numerous to mention.

There is still room for envy, however, for the current crop of cannon fodder is being entertained far more lavishly than the soldiers of my generation. The Army feeds them better and dresses them better, and the public, functioning through numerous social service organizations, is prodigal in providing for their comfort and diversion. If there was a USO or Stage Door Canteen when I was a soldier, I don't remember them.

Which is another reason why an ex-soldier in civvies is probably even more envious of men in uniform than the civilians who have never performed military service. It is the way of the world, of course, for every nation to honor its warriors when the land is in peril. But an ex-soldier wants to be in there receiving those honors.

One of the things that makes life miserable for a civilian is the fact that the only way he can attract the attention of the womenfolk is to perform some spectacular stunt like jumping off the Empire State Building or getting himself punched in the nose by a WAAC. Young women with notions of marriage in their heads assume that a man rejected by the Army is a bad risk as a husband. It is practically impossible for a civilian to get a date when a soldier, sailor or marine is available. The girls who prefer soldiers for sweethearts, it goes without saying, are prompted by a profound biological urge. But that does not make life any sweeter for a man condemned to mufti for the duration through no fault of his own. He just can't help feeling like a jerk when the girls treat him like an invisible man when soldiers are around. It is even more humiliating when mature women, presumably past the age of sweetheating, pay no attention to him except when they want a dummy for practising first aid.

When a civilian male declines in the favor of the ladies it is not long after when he loses the admiration of children. In the literal sense, of course, no normal man really wants children to admire him. He is pleased when the children like him—if he is half familiar with Swinburne, or has read the psalmist David carefully, or remembers how the Saviour said "Of such is the Kingdom of Heaven"—he is more than pleased, filled with humility when children merely bother to notice his existence. The greatest pleasure in children is not derived from their love or respect or admiration, for he knows he can never deserve any of these; but from seeing them safe and happy. He tries hard not to be envious when small boys gang up to lionize every soldier who comes home on furlough, or when little girls demand WAAC, WAVE or SPAR uniforms for play suits, declaring they are going to grow up fast so they can marry General MacArthur or General Davis. But it does hurt when the youngsters cast suspicious eyes on him because he is not in uniform, as if he were a Quisling or a fifth columnist or some other kind of stooge for Hitler.

The unkindest cut of all comes when a civilian who happens to be a father discovers his own children suspecting that his mufti is a sign that their old man is wanting in either virility or patriotism. Between the World Wars, I made a family ceremony of gathering my kids around me on Armistice Day, with the youngest on my knee, and explaining the meaning of the holiday by telling them why we fought the war and how we won it. When I described the Meuse-Argonne cam-



paign I probably exaggerated the importance of the small part I played in winning the war. One of the kids once asked, "Daddy, couldn't you get anybody to help you beat the Germans?"

In the early days of the present global conflict they probably expected me to get in uniform and go out and beat the Germans again and get the war over with. I suspect that my failure to join up with the Armed Forces makes them feel that I have let them down. This is only a guess, of course; for I have no way of learning what opinions they exchange in their juvenile privacy. But I have learned, by way of discreet eavesdropping, that I have ceased to be a center of interest and the second most important person in our family. "Daddy" is no longer the most frequent word in conversation among the youngsters next to "mother". The name of second frequency has changed from daddy to Uncle Wilfred. I hardly need to add that Uncle Wilfred is my wife's kid brother who wears a uniform and sports a first-class private's chevron.

But the worst may be yet to come. The disgrace will be unbearable if the kids ever find out I was turned down when I attempted to join the home guard.

true satisfaction to fulfill the charge I have received, inasmuch as the Government of Chile, in granting to you the highest grade of the Order created by O'Higgins in the early years of our independent life, not only wishes to show its acknowledgment and esteem for you, but also to render a homage of respectful and cordial esteem for the Argentine Church in the person of one of its most distinguished and virtuous men."

This is the language of diplomacy at its best. The letter also reveals the widespread influence of Bishop de Andrea, a true champion of interracial justice, not only in his own country, but in Chile and other Latin-American republics as well. It constitutes another powerful refutation of the charge that Latin-American prelates are Fascist-minded, interested only in exploiting the masses and keeping them in subjection.

It should be noted, finally, that Bishop de Andrea was honored for his social-action work. We in the United States are principally distinguished for our social-action theories, for constant repetition of the Papal Encyclicals unaccompanied by any tangible evidence that the Encyclicals are being translated into action. The interracial apostolate is more needed today than at any time in our history. Let us not merely talk about justice for the Negro. Let us do something practical about it. Let us initiate the example of Bishop de Andrea and win for ourselves not only the recognition and gratitude of society but the blessing of God.

## PUERTO RICO REPLIES

What has the Catholic Church done for Puerto Rico?

In a sermon in the Cathedral at Ponce, Dr. Juan Augusto Perea replied with another question: "What has not the Catholic Church done for Puerto Rico?" Dr Perea then added: "We owe our very life to her, because if we endure and overcome so many catastrophes it is noteworthy that it is because Catholicism has infiltrated this nation. It is our resort in every crisis. If our nation has resisted waves of calamities, it is because of the firm bulwark of faith on which it relies. Puerto Rico is still nourished by this surplus of faith and it is because of immense spiritual reserves that we have never succumbed and never will succumb."

The speaker emphasized the fact that the Church, ever since the coming of the first missionary, has recognized no racial barriers in Puerto Rico. Dr. Perea recalled that St. Peter Claver, the Spanish Jesuit who for more than 40 years labored for the salvation of Negroes and the abolition of the slave trade, probably visited Puerto Rico during his Caribbean travels. He also cited as evidence of "Heaven's predilection for the colored race," the favors bestowed on Blessed Martin de Porres, "the son of a Panamanian slave, a prodigy of humility, of inherent knowledge, of bilocation, of the gift of tongues, of spiritual discernment, of stupendous miracles; the precursor, three centuries ago, of social justice who, regardless of the fact that he was a mulatto, has been elevated to the altar to the Church of Jesus Christ which does not recognize race categorizations."

Devotion to Blessed Martin might well become one of the strongest bonds between the Christian peoples of Latin America and the United States.

## Inter-American and Interracial

By JOHN J. O'CONNOR



*Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.*

The Chilean Government has conferred the Grand Cross of the Order of Merit on the Most Rev. Miguel de Andrea of Argentina, who recently visited the United States, in recognition of his social action work.

The Ambassador of Chile in Argentina, Dr. Conrado Diaz Gallardo, advised Bishop de Andrea as follows:

"In compliance with instructions which I have received from my Government, I have the great honor of transmitting to Your Excellency, with this note, the diploma and insignia of the Grand Cross of the Order of Merit conferred upon you in recognition of your distinct virtues, of your vast and noble social action work, profusely diffused and admired in my country, and in memory of the unforgettable visit which you made to Santiago in November, 1941, on the occasion of the Eighth National Eucharistic Congress. Because of the close bonds of friendship and admiration which unite me to Your Excellency, it is for the undersigned a matter of

## DIVORCE

Divorces are on the increase in Mexico. Of all the decisions made in the civil courts of the Federal District (Mexico City), 30 percent represent legal separations.

Judge Ignacio Villalobos, in whose court 700 divorces were granted in 1941, said that this rate of approximately two divorces a day shows that the divorce law is being abused and that men and women are utilizing to excess the fact that divorce is authorized by law. The effect upon society of this situation is aggravated by a decrease in marriages from 15,835 in the Federal District in 1940 to 11,585 last year.

Judge Carlos Garcia, one of the oldest officials of the Court, said: "Hasty marriages, establishing a home without stable foundations, and relaxation of moral principals are the causes." Judge Rafael Rosales Gomez views economic problems not as the basic reason but as a contributing cause to the decomposition of society "not only in Mexico but the entire world." Judge Rafael Santos Alonso said the young people of today are not prepared to accept obligations and "marry without knowing what they are doing."

Social problems, such as divorce, are not confined to any one country or hemisphere. They are world wide. But the solution of these problems must begin in our own nation, city and parish. The example we give to the rest of the world may be good or bad. Whatever we do has tremendous significance.

## COAL

The Pan-American Union cites one of the significant developments arising out of the present war.

On December 9, 1942, a boat of the Argentine State Merchant Marine arrived at Buenos Aires with a cargo of 6,700 tons of Colombian coal. This was the first importation of coal ever made by Argentina from Colombia, and if the trade in this commodity grows it will prove beneficial to both countries, since Colombia has large deposits, some of which are not far from the Pacific coast, and Argentina's normal imports of coal from Europe and the United States are cut off by the war.

## AS YOUTH SEES IT

EDITED BY YOUTH

"I too, pay you a tribute of gratitude, Thomas Jefferson. I stand here today a product of your noble ambitions, a realization of your ideas of liberal education but most of all a concrete example of equality of mankind."

On March 31st, were held the finals of the Jefferson Day Oratorical Contest—a contest to determine the top-ranking "orator" of Greater New York. Miss Anita Cipriani, a young Negro student at St. Barnabas High School in the Bronx, having been chosen to represent the Bronx, Section 2, was awarded *Third Place* by the Judges in the finals of the con-

test. In the decision of two of the Judges, Miss Cipriani merited First Place.

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In a letter to the office of this publication. Sister Maria Thomas, Principal of St. Barnabas High School writes: "She is the only one of her race in our High School of three hundred students. Anita displays native culture and refinement

coupled with personal charm and dignity. She is prayerful and keenly intelligent." Quoting directly from Miss Cipriani, Sister writes: "Her ambition is — 'I want to help people, I want to know how to talk so that I can tell them the truth in such a way as to convince them of what is right. I want to do social work among my own people. I feel I can help them in the capacity of a lawyer.'"

\* \* \* \*

Looking over the paper which Anita not only delivered but wrote herself, one can be sincerely astonished at the directness of thought found in a High School Sophomore. She is a fundamentalist in that word's most laudable sense. She has truer sense of the meaning of Freedom than can be claimed by most of us who have the word so often on our lips, so seldom in our hearts. Here is a young woman who can do much, not only for her race but for all people of all races with whom she may come in contact.

Let it here be added (merely through joy at seldom-found virtues of literary style) that Anita Cipriani has a particularly lucid and uncluttered style of writing. She has none of the wordy encumbrances of the expected oratorical style, but writes in simple sentences—a virtue infinitely effective to convince one's listeners (or one's readers) of the truth of an idea.

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What does this incident illustrate with regard to the problem of interracial justice and relationships? It shows, of course, that our City system of education and our Civic attitude are becoming increasingly all-inclusive and impartial in their consideration of the relative merits of talent and achievement in cases where mixed racial groups are concerned. We all know there is much yet to be desired on this plane, but this is, at least, an encouraging step forward.

It seems, however, that a more important implication may be drawn from this instance. It is not only that the Negro is taking his place culturally and professionally among us. It is that the Negro is certain in assuming cultural and professional office among us, to be possessed of a deeper consciousness of the responsibility which is his to hold well and honorably his place in the structure of America. The Negro





## INTERRACIAL REVIEW

wins his Americanism by suffering—a thing which none of us has yet had to do. And a thing gained by suffering is more highly prized, more held in awe than those things which come to us unstriven after. That the Negro considers the possession of this Americanism worth the price of suffering should indicate to us that he will handle more thoughtfully and more reverently the privileges and responsibilities of that Americanism. Like the battered peoples of Europe's oppressed little countries, the Negro has reason to know what is meant by "Freedom"—though he has, possibly, not-too-occasional doubts as to whether the freedom for which we work and the real freedom are one and the same thing.

An increasing number of Negroes of average and better-than-average education, of average and better-than-average talents, is seeking its entry each year into the tide of civic life . . . a number still deplorably small, but nonetheless a mounting total. A goodly proportion of this number, when afforded an opportunity, has shown itself effectively participant, culturally, in the ranks of many branches of non-professional occupations, and in civic affairs.

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It is to be remembered, therefore, that the Negro can be a functioning member of this body of Americanism—that he may well be found to function with a clearer understanding of what Americanism means. The fact of the ability and mental clarity of Anita Cipriani is only one point-case out of many such cases, both actual and potential. It has been shown us that the Negro is intellectually our equal—and he has the further advantage of being able to tackle the problems of study and of civic function with a mental attitude generally free of the fogs of social tradition and prejudice whereby we often lose perspective and direction.

This ability, this mental clarity, this true sense of Americanism which the Negro possesses is one of our greatest natural resources. The loss, if we do not mine it and add its pure strain, as another element, to the alloy of American life, will be irreparable.

Here is a keynote for those who busy themselves with post-war planning!

—MARGARET McCORMACK

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## FROM HERE AND THERE DURING THE MONTH

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### ● MOTHER KATHARINE DREXEL RECEIVES SIENA MEDAL

Philadelphia—Mother M. Katharine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Colored People, has been selected by the Committee of Awards as an Outstanding Catholic Woman of the Year to receive the Siena Medal presented each year by the Theta Phi Alpha, national sorority for Catholic Women.

The selection is made by a committee composed of the Episcopal Chairman of the Department of Lay Organizations,

National Catholic Welfare Conference and the National President and Chairman of the Board of Trustees of the Theta Phi Alpha. The award was established in 1937, the twenty-fifth anniversary of the founding of Theta Phi Alpha, and was called the Siena Award in honor of St. Catherine of Siena, patron of the group.

The motto of St. Catherine "nothing great is ever done without much enduring" is engraved in Greek above and around the crest of the sorority on the face of the medal and the story of the life of Mother Katharine and her work in behalf of the neglected races of our country show how she has achieved her claim to greatness.

February 12, 1941, marked the 50th anniversary of the founding of the Sisters of the Blessed Sacrament, when 14 young women who had completed their novitiate with the Sisters of Mercy at Pittsburgh returned with Mother Katharine to establish the first Motherhouse at the Drexel country homestead at Torresdale, Pa., now St. Michael's Shrine of the True Cross. Shortly after the present Motherhouse at Cornwell Heights, Pa., was completed and from there the order spread to 18 States, where in 36 convents and 43 missions the Sisters carry on an educational, social, and catechetical program for these two underprivileged races.

### ● MONSIGNOR HAAS

#### TAKES LABOR POST

Washington, May 19—The Right Rev. Msgr. Francis J. Haas announced today, after a conference with President Roosevelt, that he had accepted the chairmanship of the President's Committee on Fair Employment Practice. Monsignor Haas, dean of the Catholic University's School of Social Science, said he was "much opposed to taking" the chairmanship "but we are at war and I have accepted." He succeeds Mark Ethridge, publisher of the Louisville *Courier-Journal*, who resigned subject to appointment of a successor.

### ● NAACP WELCOMES BELATED

#### SELECTION OF FEPC HEAD

New York, N. Y.—The N.A.A.C.P. expressed gratification this week at the long awaited report of the selection of a chairman of the Fair Employment Practice Committee.

The new chairman, Monsignor Francis J. Haas, dean of social sciences at Catholic University and a veteran labor conciliator who succeeds Malcolm MacLean who resigned last January will resume the work of the committee which has been practically at a standstill since that time.

Msgr. Haas has a reputation as a liberal and a record as being opposed to labor unions that discriminate on the basis of race.

The Association pointed out that of importance equal to the choice of an FEPC chairman is the text of the new executive order not released at the time of going to press.

The N.A.A.C.P. reiterated that unless FEPC is provided with independent status, adequate funds and staff and adequate sanctions to enforce its findings, no committee can function.



## ● 25 NCCS CLUBS FOR NEGRO SERVICEMEN

Attendance at USO clubs operated especially for Colored Servicemen has passed 1,000,000 per month, according to figures made public by Henry W. Pope, USO consultant for Negro services.

"As camps and naval stations for colored soldiers and sailors have increased in size and number, USO has endeavored to meet the needs of the men for off-duty recreation," Mr. Pope said. "There are now 109 clubs with colored personnel near these camps and stations. The monthly attendance is about 10,000 per club. Many men, far from home are in the club every day they get passes to leave their posts.

"A staff of 132 professional workers who have been trained in recreational work is assisted by more than 53,000 volunteers in providing a wide range of activities on USO programs."

The report for the month showed that 67,000 requests for information was answered, 11,000 men received counsel on personal problems; 24,285 asked for and received religious materials, and 326,986 letters were written on USO stationery.

The National Catholic Community Service at present operates twenty-five USO clubs for colored servicemen and war workers. A number of other NCCS clubs have also extended their services to include special activities for the Colored.

## ● NAVY PRAISES MESS HERO CHARLES JACKSON FRENCH

Washington, May 18—For attempting to save fifteen men adrift on a raft under enemy shell fire by swimming and towing the raft out of danger, Charles Jackson French, a Negro mess attendant, has been commended by Admiral William F. Halsey, Jr., Commander in the South Pacific.

The commendation was made public by the Navy today. Seaman French, 23, is from Foreman, Ark., where he has a sister, Mrs. Viney Harris.

His citation stated that the incident occurred during an engagement with the Japanese in the Solomon Islands, Sept. 5. Seaman French and the men on the raft survived the sinking of the destroyer transport Gregory.

"After the engagement," the citation said, "a group of about fifteen men were adrift on a raft which was being deliberately shelled by Japanese naval forces. French tied a line to himself and swam for more than two hours without rest, thus attempting to tow the raft. His conduct was in keeping with the highest traditions of the naval service."

## ● COLORED BROTHERS PRONOUNCE VOWS

Bay St. Louis, May 4—Brothers Conrad and Vincent of the Society of the Divine Word pronounced perpetual vows at St. Augustine's Seminary here Saturday. The Mass was celebrated by the Very Rev. Joseph Eckert, S.V.D., Provincial.

Others assisting at the ceremonies were the Rev. Charles Reinelt, S.V.D., pastor of St. Nicholas Church, St. Louis, Mo., and the Rev. Joseph Busch, S.V.D., the Spiritual Director of the Brothers.

The Brotherhood of this Society was first started among

the Colored by the Rev. Charles Reinelt, S.V.D., in 1934. Brothers Conrad and Vincent were the first to become novices, entering the Novitiate on May 1, 1935.

## ● 22,945,247 CATHOLICS DIRECTORY INDICATES

New York—Catholics in the United States, Alaska and the Hawaiian Islands now number 22,945,247 according to the Official Catholic Directory for 1943, just issued by P. J. Kennedy & Sons, New York. While 39 dioceses report no changes in the Catholic populations and 27 reflect slight decreases, the advances indicated that 51 dioceses show substantial gains, so that the new total represents an increase of 389,005 over last year.

Archdioceses with Catholic populations in excess of one million are Chicago, with 1,598,900; New York with 1,111,718 and Boston with 1,092,078. Brooklyn, with 984,905, continues as the largest diocese, while Pittsburgh, with 694,472 is the second largest diocese.

# BOOKS

*INTERCULTURAL EDUCATION IN AMERICAN SCHOOLS.* By WILLIAM E. VICKERY and STEWART G. COLE. New York: Harper & Brothers, 1943. 214 Pages. \$1.00.

Thought-provoking in itself, this book is even more significant as the first publication of the Service Bureau for Intercultural Education, of which Dr. Cole and Dr. Vickery are respectively Executive Director and Editorial Secretary. The Bureau is composed of a group of educators well-qualified through experience and interest to guide authors in the work of intercultural education.

These educators recognize that "whatever affects persons unfavorably, conditioning their behavior, health and happiness, and thus depriving them of the fundamental satisfactions of life, is subject matter for the education of young people." Hence, the Bureau proposes to publish nine Teachers Manuals on *Problems of Race and Culture in American Education*, as its contribution to the solution of the race and culture conflicts which bedevil the minds and hearts of too many Americans. This first Manual, sub-titled *Proposed Objectives and Methods*, serves as a general survey of the field of Intercultural Relations.

Intercultural tensions are considered as resulting from antagonisms against nationalistic, religious, racial and socio-economic groups. Of the four, the race antagonism, especially as evidenced in the Negro-white situation, is called the most disturbing because of its "many ramifications, in overcrowded housing resulting in a tuberculosis rise; inadequate opportunities for Negro doctors to get clinical experience; lack of social rights; treatment of Negro delinquents by police; newspaper handling of Negro crimes; an occupational policy bar-



ring Negroes from skilled trades," etc. "Racism," it is said, "is not a side issue in the present life and death struggle between Democracy and Nazism—it is at its very center."

Educators are instructed to work "toward the creation of a public opinion to support the living and working together" of all groups, "with equal opportunity in national and political life, in economic life, in public community life, and in education." At the outset, three fundamental principles of Cultural Democracy are stressed: (1) for national unity, certain essential loyalties, beliefs and practices must be common to all citizens; (2) distinction must be made between what is undemocratic and what is merely different in minority cultures; and (3) for the diversity which gives life and promotes progress within a democracy, and for the happiness of all, individuals in minority groups must be free to practice the majority culture pattern entirely, or to retain compatible minority cultural practices. Practical procedures are suggested for determining what the essential loyalties, beliefs and practices are. Advice is given on the planning of programs of Intercultural Education for communities with a variety of problems.

A typical course of study at all school-age levels is outlined in detail, with suggested topics, methods and extra-classroom activities, including community projects. Especially interesting is a preliminary report on a project under the direction of Francis Bosworth, in writing and producing documentary plays about the people who constitute American communities. The final report on this project will be published in a Manual entitled *Dramatizing Community Culture Problems*. One of the excellent features of *Intercultural Education in American Schools* is the lengthy and varied Bibliography.

The skillful clarifying of terms and issues involved in Intercultural Education makes the book valuable for any intelligent American reader; the realistic treatment of Intercultural Education in practice makes it invaluable for every American teacher.

—ABIGAIL E. CRAWFORD

*CELESTIAL HOMESPUN* By KATHERINE BURTON.  
New York: Longmans, Green & Co. 1943.

A biographer who writes like a novelist or a novelist who writes biography so that her story presents substantially true pictures of her hero and his times is indeed a genius. No one does this better than Katherine Burton.

Her latest triumph is *Celestial Homespun*, the life of Isaac Thomas Hecker, illustrious founder of the Congregation of St. Paul, familiarly known as the Paulists. Unless you have time to read it, do not begin this book, for you will not put it down until you finish it.

Isaac Hecker, though a member of a loving, devoted, and religious Protestant family was not happy. He was bewildered and confused by the lack of objectivity of truth which he met in his studies of philosophy and in religion.

The Farmers of Brook Farm could not help him nor could Lane nor Alcott at Fruitland. Emerson could not answer his questions. Nor Thoreau.

It was when at last, he studied seriously the Catholic

Church that his mind found the answers to the questions which his friends had not been able to answer. In the Catholic Church he found what he had always sought. Life, Truth, and Love.

His life as a convert to the Catholic Church was lived with the zeal of the first Apostles. He became a priest of the Congregation of the Most Holy Redeemer. He loved the Redemptorists. However, his connection with the Congregation was severed. Mrs. Burton tells this part of the story with great understanding and objectivity.

Father Hecker was an American through and through. He realized that American Democracy is built fundamentally on Catholic principles. He believed that the better Catholic one is, the better American he would be. He longed to see America Catholic.

To carry out his desire he founded the Congregation of Saint Paul. He and his fellow Paulists used, and still use, the method of love in teaching Truth, rather than the method employed by Father Hecker's friend of earlier days, Brownson, who sometimes alienated his opponents by insistence on the points under discussion. Father Hecker was a great convert maker. The members of his congregation are gloriously carrying on his work.

A Catholic Press of outstanding excellence was part of the vision of Father Hecker. He founded the *Catholic World*, a monthly magazine which the Paulist Fathers continue to publish. He hoped to establish a Catholic daily but died before that hope was realized.

—GRACE M. QUINLAN

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# The Interracial Review

"The chief gain seems to be in the examination and discussion of this old, difficult problem of color and the democratic theory. Millions of people who never thought much about it are having to think about whether we can have a stable democratic world and still maintain inequality and proscription based on color. There are signs that more and more of the people are coming to the belief that we must wipe out racial inequalities if we are to have peace in the little world we shall have after this war. Unhappily, there are few signs that the directors of the mighty forces that have stood adamant for the status quo, have come to this view in any great number."

*(From "The Color Line and the War" in this issue)*

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